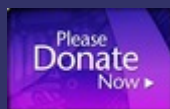




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Please help support Our Temple,
Dharma Study, Resident Student
Program & Our Practice Programs
for the Public.

**Donations are tax
deductible**

Public Practice Schedule:

Monday

7:00 am Zazen

7:40 am Morning Chanting Service

6:00 pm Zazen

6:40 pm Evening Chanting Service

Tuesday- Friday

6:00 am Zazen

6:40 am Kinhin (walking
meditation)

6:50 am Zazen

7:20 am Chanting Service

7:40 am Soji (brief temple

January 14- January 28, 2014

HSZC.org

Sangha e-Newsletter 2014



**Overcoming Resistance and Accepting
Nourishment:**

Dogen Osho Juko

Zen Master Guanzhi [Zhixian], after becoming abbot, said in a Dharma hall discourse, "I was at father Linji's where I got a half dipper and at mother Moshan's where I got a half dipper. Together they made one full dipper that I drank completely, so that even until now I am satisfied through and through."

Meeting a poison hand, his whole body was in pain.

Counting eyebrows, how many are there?

Resenting self and other without hating,

cleaning)

6:00 pm Zazen

6:40 pm Chanting Service

Thursdays Study Hour 7:30pm

Saturday

6:30 am Zazen

7:10 am Chanting Service

7:25 am Soji

8:30 am Drop-in instruction

9:25 am Zazen

10:15 am Dharma Talk

11:00 am Refreshments/Social

Lulian's single arrow carried much feeling.

[Dogen's Extensive Record A Translation of the Eihei Koroku Tr. Dan Leighton & Shohaku Okumura](#)



Philip Whalen 1967 (late HSZC abbot) - SFZC will host a Philip Whalen poetry event - [click here for details](#)



HIV Meditation Sitting Group
weekly meditation group for those
living with HIV, their friends,
families, community supporters &
anyone who wants to join us!
Thursdays & Fridays

10:30 am zazen

11:00 am garden socializing

Women's Sangha

Upcoming Events:



Dharma Talks- [Rev. Myō Lahey](#) - Jan 25, Feb 1, 15, 22 @10:15am



Guest Speaker Saturdays - Jan 18 [Shosan Victoria Austin](#);
Feb 8 [Keiryu Lien Shutt](#); Mar 8 [Rev. Jeffrey Schneider](#); Mar 22 [Shokan Jordan Thorn](#);



Full Moon Ceremony - Saturday, Feb 15, 2014 @ 11am



Dogen's Birthday Observed [Koso gotan-e](#) - (Founder of Soto school of Zen in Japan) - January 25, 2014 @ 11am.



Sangha Council - February 1, 2014 @ 12:30pm to 2:30pm.



Parinirvana Ceremony - February 15, 2014 @11am



Chinese New Year Celebration, our second annual fire joss symbolic offerings to our deceased loved ones & those who passed from this realm from HSZC & Maitri Hospice, for the year 2014 or 4712 Chinese new year - February 1, 2014 @11am



Founder's Memorial - Issan's Memorial is generally on the 6th of the month, & the memorial for Philip Whalen is generally on the 26th @ 6:40pm



Study Hour - Book of Serenity, we have books to share, we read together, feel free to drop-in - Thursdays @7:30pm



HSZC will be closed Monday, Jan 20th - Martin Luther King Jr. Day Observed



Next Board of Directors' Meeting - Second Wednesdays of the month: Feb 12th 2014 @7:30pm You're welcome to attend & observe.

Dogen Zenji's Birthday! Happy Birthday Dogen! You don't look a day over 814. Dogen Zenji, the founder of Soto Zen School as well as of Daihonzan Eihei-ji, was born on January 26, 1200 CE. This was during the Kamakura Period of Japanese history, the year following the death of Minamoto Yoritomo. It is said that his father was Koga Michichika, a government

(Women only)

weekly meditation group for women
including guest speakers &
socializing
Tuesdays

7:00 pm - 8:30 pm

Meditation in Recovery

(Men & Women)

weekly meditation group for men &
women in recovery from addiction

Fridays, 7:30 pm - 9 pm

Women's Meditation in Recovery

(Women only)

monthly meditation group for
women in recovery from addiction.
First Thursdays

7:15 pm - 8:45 pm

minister, and that his mother was Ishi, the daughter of Fujiwara Motofusa. Presumably, young Dogen Zenji lived in comfort. However, at the age of thirteen, he climbed Mt. Hiei, and the next year he shaved his head and became a monk. It is said that he became a monk because he felt the impermanence of the world on his mother's death when he was eight years old.

However, Mt. Hiei at that time, as reflected in the eyes of Dogen Zenji, had become decadent because of connections with people in power. Among the priests there was much worldly greed for fame and wealth.

Disappointed, Dogen Zenji left Mt. Hiei walking in search of the true Dharma (the true Buddhist teaching). He visited temples in many different districts, considerably confused and agitated. In Shobogenzo Zuimonki, Dogen Zenji is quoted as saying, "I was unable to meet a true teacher or any good friends of the Way and consequently confused and evil thoughts arose. However, when I learned of eminent monks of the past, I realized that the thoughts I had been thinking were despised and hated by such people. So, I changed my way of thinking, realizing that I should think of my eminent predecessors, the great priests of China and India, rather than the monks in Japan."



True to his words, he traveled by boat to China at the age of 24 in search of the true way of Buddha. Nevertheless, there were no teachers in China who were able to fulfill the pure ideals of Dogen Zenji. Just as he was about to return to Japan, however, he met Nyojo Zenji on Mt. Tendo where there was true practice focused on zazen.

"I sat zazen day and night. When it was extremely hot or cold, many of the monks stopped sitting for a while because they were afraid of getting sick. At the time, I thought to myself, 'I'm not sick and if I don't practice, then it would be useless for me to have come all the way to China. Dying from illness because of practice would be in accord with my original wish' and so, I continued to sit" (Shobogenzo Zuimonki). It was to this extent that Dogen Zenji devoted himself to zazen. Many Japanese monks who went to study and practice in China brought back a mound of Buddhist sutras as souvenirs when they returned to Japan, but Dogen Zenji came back empty handed. The only thing

that Dogen Zenji brought back with him was having made the teaching of only/just single-minded sitting his own (shikan-taza).

In order to encourage as many people as possible to practice zazen, Dogen Zenji wrote "A Universal Recommendation of Zazen" (Fukan Zazengi) in which he carefully explained the significance of zazen and how to practice it.

He also wrote "An Account of Discerning the Way" (Bendowa), a question-and-answer format in which he taught that the practice of zazen is the true Way of Buddha. In his representative work The Treasury of the True Dharma Eye (Shobogenzo), material that stretches for more than ninety chapters, Dogen Zenji thoroughly conveyed the mind of spiritual awakening.

In 1243, at the invitation of his supporter Hatano Yoshishige, Dogen Zenji left Kyoto and moved to the mountains of Echizen.

It has been said that this move was because of pressure from priests at Mt. Hiei, but it is also true that he left Kyoto because of Nyojo Zenji's advice to "live in the deep mountains and secluded valleys, protecting the teaching of Buddha and ancestors."

In 1244, the monastery that had been funded by Hatano Yoshishige was completed. At first named Daibutsuji, the name was later changed to Eihei-ji. This is the present-day Daihonzan Eihei-ji.

It was here that Dogen Zenji continued to practice strictly while fostering his disciples. In 1253, he fell sick and died at the age of 53.

(by <http://global.sotozen-net.or.jp>)

Words From Our Abbot: Rev Myō Lahey

I'm sure it sounds like a cliché by now, but it really is true that from the practitioner's point of view our life only consists of this moment. That's one of those Zen truisms, but I really think it's so. It's certainly true that the intention, the heart of practice can only be brought to bear now with what is happening now. I don't think it really fits with Buddha-Dharma that, even though we talk about positive karma we think we can lay out some positive karma somewhere and then some day some practice advantage will materialize, this is actually not quite right.



There is the traditional view of the career if you like of the Bodhisattva which extends for many eons and eventually is almost Buddhahood, almost, but not quite, but I think it's a mistake to imagine that there is some time or place in the future where our practice will actually be happening and right now we will have to settle for good thoughts. But the pivot of practice is always right now. This is a critical point. If life is always right now then each moment becomes as they say dharma gate. {I hear a train coming so I think; Ok I can rest a moment here while the racket builds}. They say of course it takes a tremendous amount of positive karma to produce this bodymind and of course what is unique and optimal about the human realm is it's the one realm ([click here for info on realms](#)) where practice is really possible.

In all of those six realms only the human realm is where practice is generally possible. And you could say "well wait, isn't practice possible in those other realms?" Well maybe, and by the way each of those realms has a presiding Bodhisattva symbolizing the possibility of practice, or symbolizing the possibility of dharma entering for the sake of those beings. When you look at it, say, so the animal realm, beings there are too afraid to do anything besides deal with their fear. In heaven realm everything is too nice so nobody bothers to practice... The warring spirits realm is too busy fighting each other and that's all they do is strive, it's never clear for what, and in the hell realm everyone is too busy bouncing between anger and despair to get anywhere. And the hungry ghosts, there is an intense obsession with nourishment that can't be had, so in all these realms there is something way out of whack. So much so that practice is virtually impossible.

In the human realm the mix is just about right. There is a pinch of all those other realms but there is also a bodymind that as a result of immense positive karma has certain inherent balance and strength which Suzuki Roshi said is perfectly displayed in the posture of practice, whether sitting standing walking or lying down. When you manifest the upright bodymind which really doesn't take anything special, you are creating the perfect conditions for practicing dharma, that is practicing with reality.

[Valley Streams Zen Sangha](#) Talk - December 20, 2012



From the Garden -

We're confused. What season is it? Plum blossoms in January, rain cant be found.

Hartford Street History: 2 Videos! One of our temple's founder, Issan about his personal life (about 45 minutes) and a second at Chapter 13 (less than 20 minutes) about Maitri Hospice & HSZC -1990. Enjoy and a thanks to all those who were here then, and produced these videos & those still here, or now here today as well as those working with Maitri Hospice in its current location and as its now separate entity!

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Seeking a **LGBTQI, Buddhist** space for your wedding? HSZC & Abbot Rev. Myō Lahey can be a part of this amazing & love filled ceremony. HSZC can house your Zen Buddhist Wedding ceremony & Rev Myō can perform



weddings! Please email hszc108@yahoo.com, call us, or a better way yet is to stop in & discuss during our publicly open hours.

Abbot, Hartford Street Zen Center (HSZC) --- Reverend Myō Lahey



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May this newsletter find you well & equanimous! __/!__